

I say more haue we not since that had many  
 other edicts: & by y<sup>e</sup> last, was not the French  
 Nation assured to enioye a blessed peace,  
 though to the great preiudice of our reformed  
 religion, and very beneficiall to the contrary,  
 as wanting more then halfe the libertie of  
 that of Januarp, which notwithstanding, the  
 wicked could not continue in that Peace.  
 This sufficiently sheweth their peruerse and  
 mischieuous mindes, as also that they haue  
 no other desire, but to destroy or vsurpe this  
 Crowne of the Flowerdeluce: But what  
 neede I so largely describe a matter which  
 all the world knoweth better then my selfe?  
 Alot wee not that this house of Guize and  
 their associates, are the chiefe Captaines and  
 Conductors of all this alteration? See wee  
 not that they seeke to deliuer and abandon,  
 as it were in praye, this poore kingdome, to  
 the Spanish nation? Moreover, haue we not  
 already found howe they haue endeouored,  
 and still doe goe about to bring all Christian-  
 dome into confusion. And howe? In Scot-  
 lande haue they not sought to drowne the  
 Realme in troubles and Ciuill warres, so as  
 we haue scene the Nobilitie and Commons  
 so sore bent one against another, that no peace  
 could bee obtained without most grieuous  
 and



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**Declaration and Catho-  
lick exhortation to all Chri-  
stian Princes to succour the  
Church of God and Realmes  
of France.**

**Written by Peter Erondelle, natife  
of Normandie.**

**Faithfully translated out of the French.**



**AT LONDON,  
Imprinted for Edward Aggas. 1586**



Declaration and Charge

to all Christians  
from Prince of Wales  
of France

Written by Peter Fromm  
of Normandy

Faintly translated out of the French



AT LONDON

Printed for Edward Blount



To all true louers of the  
pure Gospell and holy doctrine of  
Iesus Christ, and to all those that  
desire the preservation of the Realme  
of Franco, Peter Erondelle wisheth  
health in the Lord



Doubt not but doe sted-  
fastly perceine, that wha-  
soever shall consider of my  
calling wil disdain to looke  
vpon this brieft Treatise,  
as proceeding fro a person  
unworthie such a worke,  
yea and will maruaile from whence I should  
gather such boldnesse, such I am not adorned or  
furnished with any humaine wisdom where-  
with to beautifie or rather paint out the same.  
But what aunswer shall I make them? For it  
is not I that haue wrought this woorke, but  
euen G O D himselfe through the vertue and  
power of the holy Ghost working in mee, who  
word by word hath shewed and instructed me  
in all that is herein set downe, as vsing mee a  
poore and miserable sinner to indure and per-  
swade or rather commaund all those that haue  
the feare of God and doctrine of Iesus Christ  
before their eyes, to succour his afflicted peo-  
ple who are on euery side oppressed, but princi-

pally in our France by some tyrants, unto who  
 I present not this brieft discourse, for I am suf-  
 ficiently perswaded that this kinde of people do  
 but seeke occasion to subuert & set at variance  
 such a Commonwealth as before remayned in  
 peace and unitie: But unto you my brethren,  
 doe I direct the same, desiring you not to dis-  
 daine the sight thereof, but in equitie and with-  
 out al passion (other the reason) to reade it, not  
 withstanding therein you finde some fault:  
 Neither would I herein seeke to flatter or con-  
 ceale the authors of these present troubles:  
 namely the house of Guyze, who are the chiefe  
 Captaines and conductors thereof, as also I  
 should get nothing by concealing them, as being  
 a matter which euery man knoweth better  
 then I can tell them how it standeth. Besides I  
 will not delay the time in beautifying this dis-  
 course with any painted speech to adorne it  
 withall, as some doe when they seeke and goe a-  
 bout to perswade lyes in stead of trueth vnder  
 the colour of a pleasant phrase and painted  
 speech which is sufficient to leade the Readers  
 thereunto, and lulling them on sleepe procureth  
 them, as afore is sayde, to admit lyes in lieu of  
 truth, euen as the Mermaide who by her plea-  
 sant song overcommeth the Saylers, and when  
 they be at rest deuoureth them all. I would not  
 therefore



therefore imitate them, but onely speake plainly according to all the wordes that haue fallen in- to my mouth whereby God hath holpen me to bring the same to passe. To him therefore are we to yeeld thanks, and withal to pray him to direct al our workes to the glory of his name and excellencie of his iustice, as also that through the blood of his welbeloued sonne Iesus Christ, he will vouchsafe vs remission of all our sinnes. Amen.

## A Prayer.



Lord God almightie who knowest the hearts and thoughtes of al men, so as we doe not so sone imagine what to say but thou knowest better then our selues what our tongue should pronounce, &c that there is nothing vpon the earth or vnder the same how secrete soeuer, but is manifest vnto thee. Wee beseech thee O Lorde in the name of thy welbeloued sonne Iesus Christ, that it may please thee to open and reueale whatsoeuer the wicked purposes of the perperse, whereby they may haue no meanes left to persecute thy faithfull. Neuerthelesse if it please thee O Lord yet to continue the afflictions of thy Church, like as we know thee to be a iust and true Iudge, we do notwithstanding beseech thee not to punish vs in thy wrath or according to our deserts, who deserue onely euermorelasting damnation, but thy will be done, for so it is



most expedient. We confesse that we haue grievously  
prouoked thee against vs and are greatly endangered  
to thy most iust iudgement, howbeit we beseech thee  
O Lorde, enter not therein with vs, for our sinnes in  
thy sight are innumerable euen as the sand of the Sea  
or droppes of water of the same, it may please thee  
therefore O Lord, not to call the to thy remembrance,  
but through the death and passion of thy welbeloued  
sonne Iesus Christ to wipe the away. We beseech thee  
also that it may please thee to preserue those Kings &  
Princes that are endued with the knowledge of thy  
Gospel, and doe dayly fight for the same, thereby vn-  
der the shadow of their wings preserving many faith-  
full poore persons: Vouchsafe them the encrease of thy  
grace. Touch also the mindes of such Kings and Prin-  
ces as doe vex thy poore seruants, and suffer not their  
hearts to be hardened like as was the heart of Pharao  
King of Egypt against thy people of Isræll, and especi-  
ally O Lord vouchsafe to bring them into the bolome  
of thy Church, so to enioye the cleare light thereof,  
which is, to see and knowe the truth. And this do we  
most humbly beseech thee in the name and fauour of  
thy dearely beloued sonne our Lorde Iesus Christ as  
himselfe hath taught vs saying. Our Father which art  
in heauen, &c.

**F I N I S.**

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# A Declaration and ex-

hortation to Princes, &c.



Long time haue we seene  
our France thus tormen-  
ted & afflicted with wars,  
miseries and calamities,  
vnder colour of religion,  
and yet euen to this day,  
do we behold how it both  
daily waste and decay more and more, which  
causeth mee to thincke, that vlesse God doe  
speedely set to his hand, we shall in short time  
behold the destruction and dissipation of the  
most flourishing Realme in Christendome, at  
the appetite of certaine perticuler parsons,  
who vpon a desire and vnlatiable thirst to  
raigne, doe seeke no other but the losse, or ra-  
ther vlsurpation thereof, as seeming to them  
that God is blind, and seeth not the tormentes  
which they inflict vpon his people, in bani-  
shing some, and defrauding them of their  
goods, and in putting other some most cruel-  
ly to death. They might surely thincke, that  
if the Religion which they tearme new, were  
not good, it would soone waste, and be in a  
moment swallowed up, but that contrariwise,  
it is be according to God and Christ Iesus, at



the weapons and power of the world are not  
 able to destroy it, no not so much as any whit  
 to diminish the same, and therefore they ought  
 rather to followe the counsaile of the Phar-  
 faicall Doctor of the Jewish law Gamaliel,  
 who being in the Counsaile house when they  
 sought to put the Apostles to death, said, that  
 if their Religion were of Man, the remem-  
 brance thereof would soone perish, but if it  
 were of God, they should neuer be able to de-  
 stroy it. How many bloody battailes haue we  
 seen? Howe much Innocent blood shed, not  
 onely in our France, but euen throughout all  
 Christian-dome for this onely point, and yet  
 doe we see this holy doctrine flourish and aug-  
 ment all ouer the worlde. Besides it was ne-  
 uer seene, neither in the time of the holy Pa-  
 triarkes or Primitive Church that Religion  
 was decided, confirmed or disputed vpon by  
 force of Armes, but onely by the Sword of  
 godlinesse, & the pure word of God contained  
 in the Bible. Howe many errors did spring  
 vp in the Primitive Church, and yet there  
 needed no other weapon then the holy scrip-  
 ture, neither did we euer know false doctrine  
 but the same immediatly vanished through  
 the power of Christ Iesus. Wee may there-  
 fore easely presume, that the authors of these  
 ciuill



skilful waies, couering themselves under the  
 vizard of religion, doe seeke no other but the  
 better ruine of this Realme, wherof they were  
 to make their profite and commoditie. Wee  
 know, that before the decease of the late Lord  
 Duke of Anicow and Alencon the Kinges  
 ouely brother there was nothing spoken of,  
 But they will now say that the Crowne be-  
 longeth to them, then should they greatly de-  
 ceine themselves, for in lieue of benefiting  
 the Realme, they consume all the substaunce  
 thereof in the charges of the Warre. If any  
 man aske who bee these goodly aucthorsz of  
 these present ciuill Warres, I will answere  
 that it is the house of Guize, which saith that  
 in case it shoulde so come to passe, that the  
 King should dye without issue, the Crowne  
 can not belong to the King of Nauarre, be-  
 cause he is a Hereticke: But truely any man  
 endued with the feare of G D D, which will  
 iudge vprightly, may well know that Popish  
 Religion is meere error, besides that in the  
 Primitiue Church the sheepeheards and Bi-  
 shops liued not in so greate pride and super-  
 fluitie as doe the Popes: for since that Chri-  
 stian Emperors, Kings and Princes permit-  
 ted them libertie to rule, they haue not onely  
 abandoned the true Church of Christ Iesus,  
 but also haue embrased falshood in stead of  
 truth

crieth, and liued ouer losely and dissolutely.  
 Neither is it the office of a Bishop to seeke  
 the dominion of a whole climate of the earth,  
 but rather onely to instruct his flocke accord-  
 ing to the holy scriptures, and the true doc-  
 trine of Iesus Christ. Let vs consider whe-  
 ther Saint Peter (whose successor the Pope  
 chalengeh himselfe to be) or the other Apost-  
 les sought to rule Monarkes. No, no, but  
 contrariwise Christ himself said, that no man  
 could serue God and Manimon. But let vs  
 retorne to our purpose, for I am not to med-  
 dle in matters which so many learned Par-  
 sons haue debated vpon, in presenting to the  
 view and palpably feeling of the Popish er-  
 rors, neither is it the marke that I leuell at,  
 who doe pretend only to shew vnto you what  
 iust occasions we haue to take armes for our  
 necessary defence. For it is extreme crueltie  
 and merre tyranny to banish the poore, and v-  
 surpe their goods, as in these doyes they doe  
 in our France. I doe therefore most humbly  
 beseeche all true louers of the Gospell, and  
 such as desire the preseruatiō of this crowne,  
 not to suffer, for want of taking armes, and  
 succouring of vs, so flourishing a Realme, as  
 ours to be lost: for all men may see, and it is  
 most eident, that the authoys of this warre

do not in any way intend to do any thing



doe seeke the onely decay thereof. Haue wee  
 not seene all Germany, England, Scotland,  
 and the most part of Europe troubled for this  
 onely cause of Religion? and yet now we  
 find, that at this day they doe enioy most bles-  
 sed peace through such agreements and order  
 as on either part haue bene taken. These  
 men cannot excuse themselves of seeking the  
 better destruction of this countrey: for we haue  
 had so many Peaces and Agreements in  
 time past, that now it is a most manifest mat-  
 ter, that the onely point of Religion is no  
 cause of present troubles, but rather an enui-  
 ous desire to vsurpe. They mislike cause ne-  
 uer to repose confidence in whatsoeuer pro-  
 messe of peace, which properly be tearmed a  
 Childrens pastime, who may say and vsay,  
 and all with one breath, what soeuer they list.  
 How many holy and iust edicts haue we had,  
 and especially the Edict of January made in  
 the yere of grace. 1561. vnder King Charles  
 the ninth, which was both good and lawfully  
 made, to the benefite as well of the one as o-  
 ther religion. Was not the same sufficient,  
 whereby wee might enioy an assured peace,  
 as doe other the bordring realmes our neigh-  
 bours? But what? It was of ouer great im-  
 portance to the enemies of peace. What shal



I say more: haue we not since that had many  
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 This sufficiently sheweth their peruerse and  
 mischieuous mindes, as also that they haue  
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 Alot wee not that this house of Guize and  
 their associates, are the chiefe Captaines and  
 Conductors of all this alteration? See wee  
 not that they seeke to deliuer and abandon,  
 as it were in praye, this poore kingdome, to  
 the Spanish nation? Moreouer, haue we not  
 already found howe they haue endeouored,  
 and still doe goe about to bring all Christian-  
 dome into confusion. And howe? In Scot-  
 lande haue they not sought to drowne the  
 Realme in troubles and Ciuill warres, so as  
 we haue scene the Nobilitie and Commons  
 so sore bent one against another, that no peace  
 could bee obtained without most grieuous  
 and

And horrible bloodshed: Yea, Had it not bene  
 by meanes of the most sacred of G D D, the  
 Queenes Maiestie of England, the troubles  
 had yet continued, and al though the Guizes.  
 Undoubtedly we can not thincke but that af-  
 ter so many mischiefes God will powre out  
 his iust iudgement vpon that family, not-  
 withstanding many tymes we see the perturb-  
 bers of publicke peace and ennemies to the  
 trueth prosper more then the good, neither  
 are we to meruaile, when we see the wicked  
 exalted before our faces, for God will some-  
 times vse such instruments to trie the paci-  
 ence of his elect. Nowe haue I sufficiently  
 shewed you the iust causes that wee haue to  
 defend our selues, there resteth no more but  
 to open vnto you the end whereto I doe pre-  
 tend, which is, to desire all true louers of the  
 Gospell not to suffer the tyrannizing of the  
 faithfull flock of Iesus Christ, who saith that  
 his shalbe knowen by the brotherly loue that  
 they shal beare one to another: but what a-  
 mitie is it to see his brother or neighbour dye  
 cruelly before his eyes: undoubtedly if wee  
 would consider what charitie and brotherly  
 loue to our neighbour is, we should feele our  
 consciences wonderfully oppressed. If we see  
 a thiefe or robber take a pooremans purse in  
 the



the wood, and doe not our endeuours to deli-  
 uer him from the said oppression, shall not we  
 be guiltie of the trespassse? If I demand of  
 you who is the better or who is most worthy  
 punishment the thiefe or the receiuer, you will  
 answer they are alike guiltie the one as  
 the other: who then is the better, he that com-  
 mitteth the tyranny, or he that being by go-  
 eth not about to let it? In this case you will  
 say, he is not guiltie of the deepe because hee  
 furderech it not, neither helpech to doe it,  
 whereto I may well reply, that no more doth  
 the receiuer steale, and yet is he not free from  
 punishment, for if there were no receiuer,  
 there would be no thiefe: euen so if euery one  
 would endeavour to withstand the perturbours  
 of common peace, we should not haue so ma-  
 ny cruell warres and tyrannies, as at this  
 day are in force. Wee may therefore well  
 thinke, that those that looke vpon the execu-  
 ting of such tyrannies, and doe not oppose  
 themselves against them, are in as great or  
 rather greater faule then those that commit  
 them: A man disposed to doe euill, if he finde  
 any let, will not goe forward therein, and so  
 shall not his offence be so heynous in the sight  
 of men as if he had done it, notwithstanding  
 I will not quite excuse him, or say that hee  
 ought



ought to be exempt of punishment, such God  
 saith that will is reputed for the deede: but he  
 that seeth the wickednesse committed, and to  
 his power letteth it not, is worthy double pu-  
 nishment, for both him selfe offendeth, and his  
 winking is cause that the other proceedeth in  
 his bad purpose, which hee would not haue  
 done if hee had bene letteth: Wee therefore is  
 guiltie both of his owne fault & of others al-  
 so, and so such persons can not eschue the iust  
 vengeance of God either in this worlde, or in  
 the worlde to come, vnlesse his great mercie  
 deliuer them. For God saith, loue God about  
 all things, and thy neighbour as thy selfe: if  
 then we loue our neighbour as our selfe, wee  
 can not before our faces see hym oppressed  
 with tyranny, but we must needes afford him  
 some helpe and comfort, and therefore we are  
 herein guiltie both to God and our neighbor:  
 But was there euer greater tyranny practi-  
 sed then the same that the Guizards do now  
 in France: They be cheeues, murderers  
 and perturbers of publicke peace. For can  
 there be any greater thievery, then to banish  
 an infinite number of poore people, and to v-  
 surpe their goods, Landes, Lordships and en-  
 heritances: But now we see some that are  
 willing to withstand them, but doe feare to  
 be

be ouer weake: Let vs not feare my frennds,  
 but consider for what we fight. Wee fight for  
 our peace, our countrp, our liues, and the re-  
 stitution of our goods: for the deliuery of our  
 bzethren, for the obtaining of peace and quiet-  
 nesse, and to be bziefe, for al most iust and law-  
 full causes: Contrariwise our ennemies fight  
 onely for the maintenance of their tyrannies  
 and ransoming of the pooze people, yea one-  
 ly of a greedy desire to raigne and vsurpe. If  
 we would consider al these things, we should  
 conceine a greater courage to defend our  
 selues, then the others haue to assaile, besides  
 that we see our great captaine Iesus Christ,  
 who taketh our cause in hand, as being most  
 iust and righteous. Let vs not quaille though  
 we see our ennemies to bee thys times moe  
 then our selues: For if they forsake them-  
 selues it is onely for feare of vs, as also the  
 force of man is nothing in respect of the po-  
 wer of God, who nameth him selfe the God  
 of Armes and battalles: who graunteth vic-  
 torie to whom he please, who also will reueale  
 his might in vs in breaking the greatest Ar-  
 my that may be leued through euē one smale  
 handfull of men: Let vs couragiously goe to  
 the Combat, and stedfastly beleene that our  
 good God and Lord Iesus Christ will graffe

vs



vs the victorie, so as we craue it at his hands  
 in faith: for of him we obtaine whatsoeuer we  
 faithfully doe craue: But first let vs also see  
 that our army consist not of wicked parsons,  
 but let euery one enter into his owne consci-  
 ence, for God neither is called, neither wil be  
 leader of peruerse and wicked people, so no  
 doubt we shall obtaine a perfect and full vic-  
 tory: Let vs so march as the boulder may be  
 an example of vertue to the rest. Again I be-  
 seech all Kinges, Princes and Lordes, both  
 strangers and others, that haue any meanes  
 to succour vs, or that doe beare any goodwill  
 or fauour to France, not to suffer so flourishing  
 a realme to be lost for want thereof, at the ap-  
 petite of a famely which seeketh no other but  
 the vsurping of the same vnder shadow of re-  
 ligion, so shall wee accomplish the workes of  
 charitie, and fulfill the Commaundement of  
 G D D, which is, loue thy neighbour as thy  
 selfe. And in as much as we all are brethren  
 and neighbours, let vs one helpe another in  
 our necessitie, for so shal the noble hearts and  
 vertuous parsons be knowen. I knowe some  
 may reply and say, that foreine Kinges and  
 Princes are not to enterprize vpon the Do-  
 minions of other Princes their neighbours,  
 for sometimes vnder such a cloke of Godli-

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nelle they do extend their owne limites with  
 the losse of their neighbours, and therefore it  
 is not their parts to set foote into other mens  
 Lordships: For answere I would faine aske  
 them whether we doe not all agree that there  
 is one onely vniuersall Church whereof Je-  
 sus Christ is the head and the members are  
 so vnited and conioyned that the least of them  
 can not bee greued but the rest must feelee  
 some smart, according as we see that the holy  
 Scripture doth testifie. See wee not many  
 times the whole body perissh through some  
 wound, not onely in the Arme or Thigh, but  
 also sometimes through some smale incommo-  
 nience happened to the litle finger? Marke  
 the Serpent or any other venomous beast,  
 when it stingeth any body, it secketh not the  
 head or any other principall member of the  
 body, but onely or for the most part, the foot,  
 and yet ye see the parson so hurt dye of such a  
 stinging. And what? would you make any  
 accompt of such a Physicion as hath respect  
 onely to some one part of his patient? no, no,  
 he must looke vpon & visite al the whole body,  
 euen from the foot to the head, to see whether  
 any other member bee infected. Euen so doe  
 wee compare the Church to this body which  
 hath diuers members, some in one place, some  
 in



in another: Now as this Church is only and  
 vniuersall, so is it not comitted to the charge  
 of one onely King, but generally to all chri-  
 stian Princes, and perticulerly to euery one  
 because it were dangerous to leaue the cus-  
 todie to one onely, and yet the vnicie thereof  
 is such, as can by no meanes bee seperated,  
 notwithstanding it be vniuersally disperfed ou-  
 er the whole face of the earth. The Church  
 of England and the Church of Fraunce are  
 not two Churches, but all are members of one.  
 God hath committed it wholly to euery one  
 perticulerly, and all the partes thereof to all  
 in generall, to the end not onely to preserve it  
 whole and sound, but also more and more to  
 encrease it, so that if one prince careth but for  
 part of the Church, as of that of Germany or  
 Scotland, and the whiles concerneth and a-  
 bandoneth an other part that is oppressed, and  
 it lieth in him to succour, he hath abandoned  
 the Church, for Christ Iesus hath but one on-  
 ly Spouse disperfed throughout the whole  
 world, whom euery prince ought so to defend  
 and keepe, that she may not be any where de-  
 filed, if possibly hee may, neither is it to any  
 purpose to excuse himselfe by such usurpation  
 as a Prince might take hold of in an others  
 country: for who so is led by a wil proceeding

from the spirit of Iesus Christ, can not under  
 such a false title expell his neighbour out of  
 his patrimony: as being a matter farre repug-  
 nant to Gods commaundement, which is  
 that hee shall not couet any thing that is his  
 neighbours. Such superfluous allegations  
 are not therefore to be feared, for whatsoeuer  
 is guided by the holy ghost, can yeld nothing  
 but what proceedeth from the same: and such  
 the holy ghost proceedeth from the wholly  
 perfect goodnesse, namely, God, who is con-  
 tained in the three persons, the Father, the  
 Sonne, and the holy ghost, who proceedeth frō  
 the two, we must needs beleue, that who so  
 is guided by God, can doe nothing contrarie  
 to his will. I say therefore, and it is most cer-  
 taine, that God willet, Christian Princes to  
 take armes in defence of his afflicted people  
 which are of the Church, examples whereof  
 we find in sundry places of the holy scripture.  
 We see that in the time of Ezechias King of  
 Iuda, the kingdome of Israel had long con-  
 tinued in subiection to the Assirians, therefore  
 if onely the Church of Iuda, and not the uni-  
 uersall Church had bene committed to the  
 charge of Ezechias, also, that if in the preser-  
 uation of the Church, he ought to haue kept  
 like measure as in the deuision of the lande,



no doubt Ezechias would haue decined him  
 selfe within his owne bonds, when the Assiri-  
 ans ruled ouer the rest, but hee sent Postes  
 throughout all Israel to summon them to the  
 obseruation of the Passequer. Doe wee not  
 reade also of good K. Iosias, that he put out  
 Idolatrie, not onely forth of his realme, but  
 also out of the kingdom of Israel, & that iustly  
 for when the kingdom of Christ is in que-  
 stion, there is neither bounds nor limites that  
 shoulde staye the zeale of Christian Princes.  
 These examples of such and so good princes  
 might stand for a Lawe, but let vs also looke  
 what God himselfe pronounceth by y<sup>e</sup> mouthes  
 of his holy Prophets against those that make  
 no accompt of his Church: besides wee doe  
 reade, that the Gadites, Rubenites, and the  
 halfe tribe of Manasses, required Moyses to  
 allot the their portion ou this side of Iordan,  
 which Moyses did graunt to conditionally;  
 that they shoulde not ouerly helpe their other  
 brethren the Israelites to conquer the Land  
 of Canaan, but also shoulde marthe foungst &  
 make the auantgarde. Haue we not testimo-  
 nies enow to proue the dutie of Princes to  
 succour the Church? surely if we would al-  
 ledge all other the examples that might bee  
 found in the word of God, wee might haue e-  
 nough

enough to make a very large volume; but be-  
 cause I meane to write onely a short declara-  
 tion, I would make no further mention ther-  
 of, as also this is enough, and therefore wee  
 want onely goodwill. Alas, I feare God wil  
 one day reprove vs of unprofitablenesse in  
 this world. And what? you Kings and Princes  
 doe you not feare that God will aske ac-  
 count of you for your governments? & where-  
 fore it is that he hath made you his ministers  
 and preservers of his Spouse: Is this the  
 oath that you make at your admissions, when  
 you take the sword into your hand, and looke  
 both East, West, South and North, as if you  
 would inferre, that there shall be no corner in  
 the world, but you will indeavour therein to  
 mainteine and encrease this Spouse: This  
 Church of Christ is it comprehended within  
 your dominions, and is it not universall over  
 the whole face of the earth? No, no, we can  
 have no lawfull excuse, & truely I doubt the  
 reprove of the Prophetesse Deboia against  
 the Rubenites, will fall upon vs as also the  
 iudgement: for we professe our selves to bee  
 Christians, and yet charitie dwelleth not in  
 vs, when we suffer our brethren, who also are  
 members of Christes Church, to be thus ty-  
 rannized. I beseech you let vs eschue the iust  
 iudgement



iudgement of God that is readie to fall vpon  
 our heades: let vs giue ouer all excuses, for  
 we haue none sufficient. Let vs leaue all a-  
 mities for the Church of Christ Iesus, for it  
 is he onely that can saue vs: let vs immitate  
 the good Princes Iosias and Ezechias, also  
 that vertuous Prince Constantine, who with  
 open Warre assailed Licinius euen in his  
 own countrie, because he persecuted the Chri-  
 stians: But as saith the comon prouerbe, It  
 booteth not to preach to him that careth not  
 for wel doing, neither is it to any purpose for  
 me to alledge examples, sith they will not be  
 followed: We tearme our selues Christians,  
 and knowe the duetie of Christians, and yet  
 doe not the workes of Christians. Christ Je-  
 sus teacheth vs that he is more worchp of pu-  
 nishment that knoweth his masters will and  
 doth it not, then he that not knowing it doth  
 it not. Hauiug therefore attained to my prin-  
 cipall purpose, which is, to desire all Christi-  
 an-Kings and Princes, that doe professe the  
 pure doctrine of Christ Iesus to graunt suc-  
 cour to his people in France afflicted by ty-  
 rants and meere bloudsuckers, who drawe  
 forth mans bloud to glut therewith a forrain  
 famely: and hauiug shewed as well by Gods  
 word, as by good & holy testimonies take out  
 of

of the same, how by all law, as wel of God as  
 man they be bound to doe the same, I haue no  
 more to doe, but to require the Readers to  
 reade and consider of this discourse with rea-  
 son, and thowly to way the matters therein  
 contained without any passion, and to iudge  
 according to equitie: so shall they perceiue  
 that it proceedeth not of my selfe, but of God,  
 and therefore not to haue any respect to my  
 age, or calling: for any man knowing me, may  
 well iudge, that of my selfe I am utterly un-  
 capable of such a deede. Take it therefore as  
 proceeding from God, who for the most part re-  
 uealeth him selfe to the ignorant and doulces,  
 and hydeth himselfe from the wise of the  
 worlde. Consider Saint Peter, who was a  
 simple Fisherman, also the rest of the Apost-  
 les, who were but of meane calling. For like-  
 wise God hath vsed me in this worke, whome  
 I doe beseech to open the heartes of Kinges  
 and Princes, and to deliver them from  
 blindnesse which stoppeth their  
 sights, and to make them  
 partakers of his  
 cleare light  
 which  
 is the knowledge of  
 his will.  
 So be it.



